





high standard of Christian excellence in our own beloved country, will be disappointed. Yet there are writers who would fain make the world believe that it is nearly so. None have been more pained and surprised than the missionaries themselves, at the high-wrought sketches which have gone forth, an injury to their cause and themselves.

[For the Boston Recorder.]

1. EXCEPT TO REPEAT MYSELF,  
1. Of all that I have said in mere praise of myself.  
2. Of all that I have uttered for the purpose of disparaging others.  
3. Of every neglect to perform my own work.

4. Of all the attempts which I have made to do the work of God.

A SINNER.

## BOSTON RECORDER.

THURSDAY, NOV. 16, 1843.

### DONATIONS TO THE PASTOR.

We take pleasure in recording those expressions of good will which are so often made by the people to their pastors. The good old New England custom of showing the religious teacher that his supporters regard him as belonging to the human race, and having wants arising from such a fact, and generously supplying them, we shall be the last to condemn. If that goodly fabric totters and falls, there shall not be found a stone that shall accuse us of its overthrow.

But we now ask for the pastor certain gifts, which shall not smite any man's hand with poverty, nor make his pocket a nunnery over a single departed shilling. And the donor can make the gifts now in view on the Sabbath, not therefore breaking in upon his time during the week; and against the charge of Sabbath violation in the premises we will give satisfactory security. And these gifts may be made in the sanctuary, without offence to the most scrupulous and conscientious, and the pastor, the recipient, will not have any occasion for modesty about receiving them, and will be happy to give them a most hearty reception. And if the whole congregation shall unite in these gifts, there will be no oppressive abundance. And they will be very precious gifts, very highly valued by the pastor, and can be better spared than by the donors, they being, in fact, the most benefited of the two by the donation. All this being premised, and the preacher being in the pulpit, we say,

1. Give him your EYES. Not the diseased organs of vision, but the appropriate action of such organs when the preacher is giving his message. Some people send their eyes about and over as much of the creation as they can conveniently reach during the sermon. A late comer is sure to harm them, and any novel plummage in which any of the human butterflies of the congregation may chance to appear.

Some people, not content with having given their eyes to every other object but the preacher, consummate the robbery by suffering themselves to sink into a condition in which there is no sight but what is found in the visions of dreams. But we plead for the preacher. By common consent, and the arrangements of architecture, he is placed in a conspicuous position. And one of the easiest of all gifts to give him your eyes. You will not lose them by the operation. And he will gain the comfort of knowing, whatever be the fact, those who are so kind as to give him their eyes, are at the same time making another donation, which, leads us to say

2. Give the preacher your EARS. Many at church make a very different disposition of them. They give them almost to any body or any thing that solicits them, rather than to the preacher. There is wonderful facility in hearing all sorts of sound but the appropriate ones of the Sanctuary. Some give their ears to the rude Sabbath violator that rattles with his wheels, by the house of God. Others give theirs to those tardy worshippers who give an untimely jar to the gates of the temple. And we have seen so insignificant a member of the creation as a kitten carry off the ears, and eyes too, of half a congregation! Now he that hath ears to hear let him hear, and for that purpose let him make a donation of them, for the time being, to the preacher. He has a right to them. All the ears of the congregation are his lawful property, pro tem. They were carried to church on this implication by their owners. And the preacher goes there, with the understanding and the expectation, that all the ears in the house shall be at his disposal. And therefore we plead an honest man's righteous claim when we plead with you to give the preaching preacher your ears. This gift will not rob you, while it will enrich him.

We respectfully invite all our readers to make the above device to their pastors. We greatly mistake, if he will not feel obliged for the attention, and they be gainers by their own gifts.

### THE CHURCH OF SCOTLAND.

The important questions involved in the disruption of the Scottish Church, invest the subject with an interest that prompts us frequently to recur to it, and to lay before our readers such information respecting the proceedings and prospects of the Secession, or Free Church, as may aid them in obtaining an intelligent view of the whole matter.

The Free Church meets with the hearty sympathies of the English Dissenters or Independents generally, whether Presbyterians or not, and in this country, not only Presbyterians, but Congregationalists, Baptists, and other denominations, regard the Free Church with favor and interest. The foundation of this interest lies of course in the principle which, if it is not now, must in the end be the great dividing question in the Scottish Church—the principle of religious liberty universally recognized here, and which in England is called Nonconformity—the principle of Voluntaryism—the church independent of the State. And yet it will be borne in mind, the Free Church of Scotland has not distinctly avowed this principle. The Confession of Faith of the old Establishment is retained by the Secession, which provides, "that the civil magistrate hath power to call synods, to be present at them, and to see that whatsoever is done therein be according to the mind of God," to suppress heresies and blasphemies; and to see that order prevail at all their assemblies.

Practically, however, the Free Church is now independent of the State, and her ministers and people may realize, in all its fullness, the right to worship God as they choose. As they cherish no hope of returning to the Establishment, their attachment to the abstract principle of an establishment will no doubt gradually give place

to views more consistent with their present position, which is virtually that of opposition to the interference on the part of the civil powers with the doctrines and discipline of the Church of Christ.

We have placed upon our first page a few extracts from the latest English papers, relating to a late meeting in Birmingham, in behalf of the Free Church, and to the riots in Ross-shire, which have unfortunately grown out of the excitement occasioned by the secession. We have presented some of the remarks of those on the spot who do not sympathize with the Free Church, which may enable our readers to form their opinions and views more understandingly.

### FROM INDIA.

We subjoin a number of items of intelligence, gleaned from our late files of the "Friend of India," which the reader will find to be interesting.

**Juggernaut.**—The pilgrims to the shrine of this idol, this year, so greatly exceeded the number of those last year as to cause the price of grain to be doubled. Baboo Ashootob Deb, one of the richest merchants of Calcutta, went on a pilgrimage to Juggernaut with a train of attendants to the number of five hundred. (This is a monstrous form of idolatry is still sanctioned and supported by the British India Government, the sum of 30,000 rupees (30,000 dollars) being annually appropriated to it.)

**Delhi.**—Some valuable statistical details relating to the city of Delhi (capital of the province of that name in Hindostan) have just been published. It appears that the population, which has heretofore been reckoned at 500,000, is but 130,632, of whom 65,553 are Hindus, and 64,157 Mussulmans. There are 246 Mohammedan Mosques, 140 Hindoo temples, 23,362 dwelling houses, 9,720 shops, 91 Hindoo and 21 Persian schools, 50 bankers of note, and 21 celebrated physicians, a class of persons in high estimation with the natives of all castes. The number of inhabitants in the principal towns of Hindostan has been greatly overrated. Similar returns of other places would tend to bring our notions of the population of that country within the bounds of reality. Calcutta was not long since estimated at 300,000 souls; but later and more accurate calculations have reduced the number to less than 300,000.

Delhi is a British province, though nominally under the Hindoo emperor. Mr. George Thompson (who has been some time in India, as our readers are probably aware, as an agent of an English society for abolishing slavery and meliorating the condition of natives in British India) has been appointed envoy from the emperor to Queen Victoria, before whom he is to lay a statement of the grievances under which his Majesty labors. Mr. T. has been promised a salary equal to that of the American Ambassador at the Court of St. James; but the "Friend of India" advises him to get some better guaranty for the payment of it than the emperor's word. Ramohun Roy, we believe, was employed upon a similar embassy, and to this day his son has been an unsuccessful suitor at the imperial court for the payment of the Raja's salary.

**Scinde.**—The search for prize articles in this province—in which British authority is pretty well established—was daily rewarded by new discoveries. In one fire-place, gold and coins, to the value of three lakhs of rupees (a lakh of rupees is about 50,000 dollars) had been discovered. Other discoveries had been made of bags of rupees, gold and silver-legged bedsteads, bars of gold, gold saddles with silver stirrups, and bridles to match inlaid with pearls and precious stones.

**A beaten Bell.**—A bell of enormous size has been cast at Rangoon, by order of His Burmese Majesty, and designed for an offering to the great Shoo-ye-gon pagoda. This royal work of religious merit was commenced on Sunday, that day being announced by the Wise Men as being propitious to the undertaking. It is stated that 8,000 men were employed at the 500 forges and wind pumps, put in requisition on this occasion. Dressed in their gayest attire, all the principal officers of town and chief men of the surrounding villages, having made their supplications, commenced operations at four forges constructed for their appropriate use, and then followed the active movements of the five hundred plebeian forges. A hundred and seventy vases of silver (about 600 lbs. avoirdupois) and one hundred and fifty of gold (upwards of 500 lbs.) were added by the people to the metals which had been provided by the King, besides a vast number of gold and silver ornaments of which no account was taken. In four days and five nights the work was completed. The dimensions of the Bell are said to be seven cubits in diameter, twenty-one in circumference, eleven in height, and one or two inches thick. The weight of the metal of which an account was taken, should rest in its mould for forty days, during which period, neither the sound of cannon, musket, nor even that of a rice-mortar should be heard in Rangoon, lest the concussion of the atmosphere should crack the mighty mass.

**Ice.**—Complaints are made in the India papers of a scarcity of ice; and of an inferior article sent out by the American ships. "The delinquency is repeated," says the "Friend of India," "we shall begin to look to the eastern coast of China for the article. The last account from Hong Kong stated that it had been imported from Chusan in large quantities."

**Defalcation.**—They are not ignorant in India, of the fashionable mode of dishonesty so extensively practised in the United States for a few years past, by individuals entrusted with public funds. A quarter-master of one of the British regiments has been found a defaulter to the amount of 25,000 dollars.

### NEW MEASURES.

At a recent meeting of the East Pennsylvania Synod, held in Philadelphia, a document, designed as an expression of the sentiments of the Synod in relation to what are denominated new measures, was presented, and adopted with but a single dissenting voice.

The measures which have thus received so decided and unanimous an expression of disapprobation on the part of this Synod—which is a young Synod of the Evangelical Lutheran Church, this being only its second annual meeting—are, in brief, as follows:—The trying of more than one person at a time in an audible tone, responses, or indications of approbation, clapping of hands, &c. &c. and all other outward manifestations of feeling, unbecoming the solemnity of public worship—private individuals commencing to sing hymns, leading in prayer, or engaging in any other exercise pertaining to the meeting, without being requested by the pastor when he is present—adopting movements having a bearing upon the work of the

church with the knowledge and sanction of the pastor—the use of the tones in public worship, which convey irreverent or ludicrous associations, and which usually have been sung to trifling and vulgar songs—the practice of indiscriminately calling on men immediately after their conversion to lead in prayer and give instruction to anxious souls—the hurried admission to church-membership of those who profess to be converted during a revival—females leading in prayer in promiscuous meetings—and the practice of continuing night meetings to a late hour.

The stand which this young Synod has taken, in publishing a candid, unequivocal, and independent expression of sound views, on a subject in reference to which there is, in the churches generally, either too much indifference or too great hesitancy to speak and act, is worthy, if not of the imitation of other and older ecclesiastical bodies, at least of the serious attention of every minister and Christian, who regards it as important that scriptural and judicious measures should be strictly adhered to in promoting the pure and simple religion of the gospel.

We are not aware to what extent these practices, or any of them, have obtained in the churches of our denomination; but there can be no question that even among us, the moral power of the church has been greatly diminished, and the cause of true religion seriously hindered, and by the introduction—through the indiscretion of some, and the heedlessness of others—of measures of modern invention, to the disparagement of the means of grace devised by infinite wisdom.

### PERSECUTION OF ROMAN CATHOLIC MISSIONARIES.

We had about a few weeks back, that five Roman Catholic French Missionaries had been imprisoned by the authorities of Cochinchina, and subjected to the grossest indignities, and to severe torture, to induce them to abjure their religion. They were at length rescued from the hands of their savage persecutors by the commander of the French ship of war *L'Heroine*, who threatened, if they were not released, to bombard the capital. We find in our last India papers, a long and painfully interesting account of the inhuman treatment of these missionaries, the particulars of which we have not elsewhere seen. The account was originally published in the Free Press, at Singapore, whether the missionaries were carried by the French ship, we gather from the statement the following dreadful details.

The names of the missionaries are Bernaux, Galy, Charrier, Miché and Duclos. The two first named were seized in April 1841, at a place in western Tonquin, about 480 miles from Hue, the capital of the Cochinchina empire. After being brutally knocked down, they were carried to the capital, which it took them 50 days to reach; and where they were more than thirty times brought before the tribunals of different mandarins, and repeatedly scourged in the most inhuman manner, the blood springing forth at every stroke, and even the flesh sometimes flying in pieces under the lash. They were moreover threatened to be tortured with red-hot pinners, which were heated in their own presence, and which threat would have been carried into effect, had the judge whose province it is to award this punishment, at the time presided. The Mandarins used every means to compel them to renounce their religion, but in vain. They were at last condemned to death, and sentenced to decapitation in the early part of October, 1841, and to have their heads exposed on the end of a pole in the public market for the space of three days. The judges were eager to have this sentence carried into execution, but the king for some reason deferred it.

Mr. Charrier was apprehended in October 1841, and like his brethren was put into a cage, in which they kept him for 19 days. He was publicly scourged at the Hall of the Prefect, loaded with a heavy wooden collar of forty and a chain of twenty pounds weight, and in this condition was conveyed to the capital. Repeatedly and vainly urged to apostatize he was again cruelly scourged, and in consequence of his refusal and his determined answers to the Mandarins, was condemned about the end of January, 1842, to suffer death by decapitation. The king interfered in his case also, knowing by that time that there were French ships of war on the coast of China.

Messrs. Miché and Duclos were not seized until February 1842, in another part of the kingdom. They were treated as the others, and after having been four times lashed by the hands of the executioners, they were taken to the capital, loaded with a wooden collar and heavy fetters. Being here brought before the tribunals, they were again scourged and beaten with rods, in consequence of their refusal to apostatize. They were also condemned to decapitation, but as before, the king postponed the execution of their sentence.

The account given by these French Missionaries of the interrogations they underwent, and the punishments they suffered, contains many curious and interesting details. They were confined in dark dismal cells, covered with vermin. Their allowance of food was limited to 20 portions of rice a month, or rather *padis*, as the lusk was not removed, without which means to unloak it, or wood to cook it; so that they would have perished of hunger had it not been for the succor they covertly received from some native Christians, who found means to bribe the soldiers on guard, and introduce provisions into their dungeon. For the space of nine months they wore the same clothes, without being once allowed even to wash them.

The captivity of Messrs. Bernaux and Galy lasted 23 months, that of Mr. Charrier 17 months, and of Messrs. Miché and Duclos 13 months, and during the whole time they were each loaded with a heavy chain, which passed round their necks, and was fastened round each foot.

The commander of the *Heroine*, having heard of the confinement and miseries of these unfortunate men, took upon himself the responsibility of demanding their surrender. After repeated threats, they were at length delivered up to him, and, in March last, taken on board his ship. The missionaries, however, notwithstanding all they had suffered, were anxious to go back to their missions; but the commander of the ship would not consent to it. When they reached Singapore, they reiterated their eager entreaties to be allowed to go back; and in this they were encouraged by their missionary brethren at Singapore. But the French commander would not agree to the proposition, being determined to deliver them up to the French Government. Finally, after many entreaties, he consented to leave in Singapore, Messrs. Miché and Duclos, the former being destined by his superiors to superintend the Chinese college at

Pulo Penang, and the second suffering much in his health when at sea. Messrs. Bernaux, Charrier and Galy were to sail for France in the *Heroine*, without giving up the hope, however, that they should again return to propagate their faith in that inhospitable region.

### HOME MISSIONS.

Notes from the "Home Missionary" for November.

#### MISSOURI.

Rev. Mr. Carson of *Savannah* is encouraged by the advance of the cause of truth in the region around him—but finds serious difficulties to contend with in Campbellism, or the doctrine "No immersion, no conversion" and in *Mammonism*, or the spirit of covetousness. Rev. Mr. Jones of *Deep-Water* has three churches under his care, to which 14 members have recently been added. Among the colored people at *Oreola*, 10 give good evidence of seeking the Lord in earnest. The Temperance Cause makes glorious conquests. He prefers the results of a settled and faithful ministry, to those of protracted meetings—but in the absence of men and means for such a ministry, considers such meetings indispensable to the building up of the church. Calls for labor are many and most urgent. Rev. Mr. Gray of *Houston* states, that there is no Presbyterian minister in any county on the northern border of the State for about 300 miles—a county rapidly filling up with an enterprising population. He is pressed beyond measure for labor, by the destitute on every side; and if ministers are not sent into the field soon, error in some form will sweep over, and leave it even a more barren moral waste than at present. The *Platte* country, which lies beyond the old line of Missouri, is a very large and destitute missionary field. Only two or three missionaries have as yet found their way thither, and their hands are full of work, to overflowing. Here and there is found a disciple of Christ, and one or two small Presbyterian churches are established, and some encouragement is derived from the presence of the Great Head of the church.

#### WISCONSIN.

At *Cassville*, a church of 14 members was organized in September 1842, and five have since been added. Here and at *Grand River*, 7 miles distant, Rev. Mr. Street labors diligently, besides supplying an extra congregation a part of the time, 5 miles from C., and keeping up a Sabbath school in each congregation—though not without difficulty, through deficiency of books. The vigorous lies him to labor abundantly, in addition to pastoral duties, to preach in behalf of Temperance. The Menominee Indians in the neighborhood are under Papal influence, and are sinking lower and lower in degradation, under the 200 years instruction of Romish missionaries. Though the majority are initiated into the Catholic church, they are but drunken Pagans still—taught to believe that if after baptism they spend life in lewdness and drunkenness, extreme unction administered by the priest will prepare them for heaven; or, if they fail of that unction, a few prayers and masses (paid for) will raise them from purgatory to paradise! At *Racine*, Rev. Mr. Foote has a church of 75 members, increasing by emigration from Eastern churches. Most of the foreign population in the village and neighborhood are Welsh, who are a very moral and industrious people, and sincerely devoted to their religion. The church at *Delaware* under Mr. Gastor is living in harmony, and the impatient dissent respectively to the word preached. There is an improving state of moral feeling in this, and the churches of other denominations—the marked result of a permanent ministry—increasing intelligence and love of God. In C. and P. are churches of 18 and 20 members. The first worship in a new school house just completed, and the other in an old log house, that can hardly be made comfortable. A flourishing temperance society has just been formed. Romish priests are active in their vocation. The Mormons are busy in getting prophets "down the banks of Jordan, to wash away their sins"—but some of these proselytes, who were bold in their avowals of the new faith a few months since, are now ashamed to be called Mormons.

#### ILLINOIS.

A little church of 23 members, disheartened two years ago, now numbers 80, and is greatly encouraged. Two years ago the Universalists boasted that the "ground was their own"; and though still the most numerous sect perhaps, their influence for 18 months has constantly lessened. Two Campbellite preachers find themselves engaged in an uphill work. An Episcopal missionary is encouraged by some of the principal men who profess no religion; and the Catholics who are long building a chapel. Rev. Mr. Williams of *Haley*, labors in three congregations. At *Hadley*, the cause of education receives continued attention—Lycum has been organized—a Bible class and Sabbath school are maintained, together with a weekly prayer-meeting and Monthly Conference, even in the absence of the pastor. No individual in the community is known to use intoxicating drinks improperly. At *Thon*, there is much to be done. Their allowance of food was limited to 20 portions of rice a month, or rather *padis*, as the lusk was not removed, without which means to unloak it, or wood to cook it; so that they would have perished of hunger had it not been for the succor they covertly received from some native Christians, who found means to bribe the soldiers on guard, and introduce provisions into their dungeon. For the space of nine months they wore the same clothes, without being once allowed even to wash them.

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#### CHINA AS A MISSIONARY FIELD.

Rev. Dr. Boone, Missionary of the American Episcopal Church to China, recently made, at a public meeting in Newark, N. J., a statement of facts with reference to his own labors, and the prospects of the mission in which he is engaged, and the peculiar claims of the people of China upon the benevolent efforts of Christians. The following sketch of his remarks is given by the reporter of the New York Observer:

"In 1835, after much delay and many disappointments, the Board of Missions sent out two missionaries, Rev. Messrs. Hanson and Lockwood, who were established at *Batavia* to acquire the language, and to prepare the way for the entrance of the Chinese, in 1837, the speaker, (Dr. Boone), was sent forth, and Singapore was fixed upon as his most desirable residence while becoming acclimated and pursuing his studies in the language of the Chinese. He was ill health to return, and in 1838, Mr. Lockwood was obliged to follow him, and Dr. Boone was left alone.

In 1842, having by this time learned the language, and the state of the work presenting no impediment, he went with Rev. Dr. Abel of the American Board's mission, to Amoy. Their arrival was exceedingly opportune, as their knowledge of the language enabled them to act as interpreters, and render important service to their countrymen in difficulties that had grown out of the disturbed state of the country. Here they had the privilege of preaching every Sabbath to hundreds of foreigners, and often to the natives.

He would never appear as the apostle of the British war upon China, but he would rejoice and bless God that it had been overruled for the furtherance of the Kingdom of peace, except the 20,000,000 of dollars indemnity, were favorable to the Chinese; and five ports are now open to foreigners, thus bringing them in contact with the natives; and these are the very ports of all others that would be selected for missionary stations. Having lived for some years on the outskirts of China, and contemplated that vast empire as impenetrable, we stand amazed to see it now opened by the hand of an enemy—a door that no man can shut.

At Canton there is a large party in favor of unrestricted intercourse with foreigners, and who do not hesitate to declare that they would prefer to be under the British government rather than return to their ancient isolated condition. The Mayor of Amoy had invited them (Dr. Abel and Boone) to visit him, received them with distinguished marks of respect, entertained them with his own table, and then to preach to him and others, including many of the female sex, and received from them the New Testament and tracts, which he afterwards read with attention. The difficulty of acquiring the language had always appeared the greatest obstacle (next to

the natural depravity of the heart), to the progress of the gospel in China; but the mandarin dialect being spoken in all the provinces but two, and it having been found that in the course of two years this could be acquired as to enable the missionary to preach in it, the whole empire is thus thrown open to the truth.

The character of the Chinese encourages efforts for their evangelization. There is no caste, no hierarchy, no bigotry, no superstices, no savages, but an educated people. They have not made progress, it is true, for centuries; they are system of philosophy being just where it was left by Confucius. But they are in respect to intelligence far more susceptible of impression than the most of those pagan nations to whom the gospel has been sent.

Their vices are those which are common to the heathen. Their moral condition is at once the greatest obstacle to our success and our greatest inducement to labor. The contempt they feel for the female sex leads them to the frequent practice of *infanticide*. The woman whom I obtained to take care of my own child, told me that she had killed two of her own daughters, and when I spoke of their sufferings, she said they did suffer much; she put a wet rag over her mouth and strangled them in a minute.

He could mention many facts to show the condition of the people, their need of the gospel, and the peculiar grounds of encouragement which the Providence of God now presents. And he appealed more earnestly to his brethren to enter the door now opened and occupy the inviting field. Many of us, he said, have been praying that China might be opened to the gospel; but lo! God has heard and answered, and now shall we draw back, and prove that we were not sincerely in our prayers? After Dr. Morrison had labored for years in China, he could not get right of mind to leave him, now our congregations often amount to 60 or 70. A new era has begun in China. The day-spring from on high has visited that empire. The time for its redemption draweth nigh."

THE NESTORIAN MASSACRE.—A correspondent of the London Times, at Tiflis, gives some shocking details of the invasion of the Mountain Nestorians. The massacre of that "brave, industrious and peaceable" people is described as having been accompanied by the most horrid and atrocious cruelties. The villages were pillaged and burnt, and the unfortunate people treated in the most barbarous and revolting manner. In the districts adjoining Danesek might be seen during several days the Christian villages on fire. Scores of these villages were burned by the inhabitants themselves, who fled before the Pasha's hordes, destroying their property to prevent it falling into the hands of the Kurds.

EPISCOPAL PAPERS.—A new paper has been established at New-York, called the "Protestant Churchman," designed to maintain, more distinctly than has been done by the old paper, "The Churchman," the protestant principles of the Episcopal Church. It has grown out of the recent ordination excitement in New-York, and the Puseyite or high-church tendencies of the old paper. It is conducted with ability, and while it exposes fearlessly the Romish corruptions of doctrine which are creeping into the Episcopal Church, it contends faithfully, and in an excellent evangelical spirit, for the great principles of the Reformation. We are glad to perceive by the last number that the paper has the countenance and support of so large and respectable a portion of the clergy and laity of the Episcopal Church.

The "Christian Witness," the Episcopal paper in this city, which has for several years been conducted chiefly by Rev. T. M. Clark, made its appearance last week under the editorship of Rev. M. A. D'Welle Howe, who, with clerical and lay coadjutors, is to be the permanent editor. The first number under Mr. Howe's charge, exhibits evidence of talent and taste which augur well for the success and usefulness of the paper. Mr. Clark's editorial labors have been marked by a high degree of ability, and by an uniform candor and kindness of spirit, which have commended the Witness to the favor and sympathies of Christians of all Evangelical denominations.

HOSPITALS OF THE PUBLIC INSTITUTIONS AT SOUTH BOSTON.—In connection with his report of the Lunatic Hospital, which we have noticed in another column, Dr. Stedman, as Resident Physician of the other city institutions, has made a report of the admissions, discharges, &c. of patients received into the hospitals of the House of Industry, Correction and Reformation, from Oct. 19, 1842, to July 1, 1843. In the House of Industry, the number under treatment has been 355, of whom 124 have died. In the House of Correction, the number of patients was 465, of whom 2 have died. In the House of Reformation, 5 patients only, and no deaths.

MIDDLEBURY COLLEGE.—By the Catalogue of this institution, we perceive that there are 39 students—7 seniors, 16 juniors, 15 sophomores, 21 freshmen. The Faculty are Rev. Benjamin Labaree, D.D., President; Solomon Stoddard, A.M., Professor of Languages; Alexander C. Twining, A.M., Professor of Nat. Philos. and Mathematics; Rev. Albert Smith, Professor of Rhetoric; C. B. Adams, A.M., Professor of Chemistry and Natural History. The yearly expenses at this college are put down at \$3 dollars. Indigent students are gratuitously furnished with text books, and other students are supplied at a small expense.

CLASSICAL EDUCATION.—Our readers will observe an advertisement in this week's Recorder, calling a meeting of the Principals of our academies, and of others interested in classical education, to consider the subject of the qualifications of students for admission to college. It is a matter deeply affecting the classical school of this country, and we cannot but hope that it will meet with the earnest attention which it deserves. We are assured that the movement proposed is the result of much deliberation.

ORRERY INSTITUTE.—There are now in this institution 454 students, viz.—theological, 35; college, 127; shorter course, male department, 207; female college preparatory, 17; young ladies' course, 158. Whole number of males, 343; females, 202.

AMERICAN BIBLE SOCIETY.—A great meeting has been held in Cincinnati, in behalf of the American Bible Society, for the purpose of raising the sum of \$100,000, and the opening services were performed by Bishop Smith of Kentucky. Drs. Spring and Brigham, of New York, were in attendance, former of whom preached an able discourse, commending the fidelity of Rome with the infallibility of the Scriptures, as a rule of faith.

Meetings in behalf of other benevolent societies were held in that city at the same time—the Home Missionary and the American Board. RETURN OF DR. BAIRD.—The Rev. Dr. Baird and Rev. Mr. Sawtell, with their families, were to sail in the Havre packet of the 16th of October, for this country. Their arrival is therefore to be long expected. Mr. Sawtell is to labor in this country as an agent for the Foreign Evangelical Society.

### NEW PUBLICATIONS.

**Scenes and Scenery in the Sandwich Islands.**—Mr. J. J. Jarvis, the author of the recent excellent "History of the Sandwich Islands," has issued another volume, under the above title, which is more popular in its character, and gives more into detail in respect to the condition, prospects, and every-day concerns of the natives of the Hawaiian Islands, and of missionary life, as it now exists. Hence it is a valuable accompaniment to the former volume, and will serve as an illustration of it. We have been much interested in a partial examination of it. It is written in an agreeable and yet very dignified and instructive style, and conveys more information, probably, than is embraced in any other volume, respecting the familiar life of a people who, from their novel and interesting position in relation to the great family of civilized man, are claiming and receiving so much of the attention and sympathy of all the nations of Christendom. We have placed on our first page a few extracts from this volume, describing the present state of religion in the Sandwich Islands, which the reader will find interesting. The work is published by James Munroe & Co. in this city. It is a handsome 12mo. volume, and is illustrated by a map and several handsomely engraved views of the beautiful scenery of the Islands.

**Prof. Lewis's Discourse.**—The discourse of Prof. Taylor Lewis, of the N. Y. University, delivered in Sept. last before the Porter Biblical Society, of Andover Theological Seminary, is just published by Messrs. Allen, Merrill & Wardwell, Andover. At the time of its delivery, we gave, from a correspondent at Andover, an outline of this discourse; and from a perusal of it we are induced fully to endorse our correspondent said in commendation of it. The subject is, "The true idea of the State as a religious institution." The State is regarded, not as a mere civil compact, with no higher than human sanctions; but as a religious institution, ordained of God. So far from government being a necessary evil, it is contended that existence in that relation which is styled a State, is essential to our highest dignity—that obedience to law constitutes man's highest glory, and that he owes submission to it, not because he has made it, but because it is required to make him what he should be—to deliver him from that servile tyranny of his own passions which so mistakes for freedom, and to make him a living member of that order of things, rational, religious, and social, of which God is the head; a state for which it is the grand aim of law to educate him, and to which he rises through the discipline of the Family, the State, and the Church, the three divinely ordained societies on earth.

The State is held to be a religious institution, inferior in dignity to the Church, yet as declared in Scripture, a power ordained of God. Political and Divine law are traced to the same sources and are said to possess the same sanctions and to appeal to the same consciences. A sacred character is therefore claimed for the magistracy, and the judicial engine is raised next to the tabernacles of the pulpit. The State being, in its idea, essentially a religious, spiritual power, a higher source of law than the popular will must be acknowledged. When the magistrate comes to be regarded as the servant of the people, rather than as the minister of God; and the law is looked upon as the mere personal sentiment for the time being, and not as an invisible religious power, connected in its essence with the divine law; then the State no longer exists—the rational idea is lost—it is no longer a State but a mass meeting. Whatever may have been the origin of a State, or whether it may be the external form, it is a *free State*. A monarchy, an aristocracy, or a republic, are either of them a legitimate form, and when established on fundamental law, are powers ordained of God; either may be a free government, for the essence of freedom consists in the supremacy of abstract law over the personal will.

The life of a State—its law of perpetuity or identity; the design and end of its institution; the power of one generation to bind another; the true idea of sovereignty—the permanent will or rather reason of the State, regarded as a living organization extending through successive generations, and not the will of the majority for the time being—are topics which are discussed in the discourse in a bold and able manner; but we have not room now to allude even to the arguments by which the speaker's positions are sustained.

The discourse is full of thought, manfully expressed; too much so to admit of a synopsis which would do it justice, in the brief space allotted to our literary notices. We have only aimed to present some of the leading points of the argument. The discourse contains much sound, wholesome truth; and is worthy not merely to be read, but to be studied. We believe, with Prof. Lewis, that of all people under heaven, the people of the U. States should cherish the highest reverence for law, the most elevated and religious idea they can form of the true Divine right of established government. Our danger lies not so much in open resistance to authority, or Lynch law, as in the spread and growth of that ultra democratic doctrine which substitutes for law the will of present majorities. We believe, too, in the language of the discourse, that

"God meant that men should live in nations and States as well as in families, and patronized a virtue sanctioned by the Bible, whatever it is, which philosophy may use as it lists—it is no longer a State but a mass meeting. Whatever may have been the origin of a State, or whether it may be the external form, it is a *free State*. A monarchy, an aristocracy, or a republic, are either of them a legitimate form, and when established on fundamental law, are powers ordained of God; either may be a free government, for the essence of freedom consists in the supremacy of abstract law over the personal will.

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*Discourse of the N. Y. University.*—The discourse of the N. Y. University, delivered by J. C. Ricker, New York, and sold by Tappan & Dennet, in this city. It is edited by N. P. Willis, and contains contributions from the pens of many excellent writers, on various subjects, all of which are of a religious tenor, and calculated to promote piety and thought. Among the contributors are Rev. G. B. Shaw, Mr. J. H. Hale, Rev. Dr. Bell, Rev. Dr. B. Cheever, W. H. Burleigh, Mrs. E. C. Emory, &c. The volume is tasteful in regard to mechanical execution, and is adorned with a variety of pictorial embellishments—the frontispiece being a mezzotint of 'Christ walking on the Sea.' The Opal will be likely to take a high rank among the Annals.

*Horne's Introduction.*—R. Carter of New York, has just issued a new edition, in two large octavo volumes, of that extensive and valuable work, Horne's Introduction to the study of the Bible. It is illustrated by maps and fac-similes of Biblical manuscripts, and is furnished at the low price of \$3.50 for the two volumes. Sold by Tappan and Dennet.

*Mass. S. S. Society Publications.*—The first Principles of the Ordinances of God, by Prof. Pond, of Bangor, and a reprint of John Foster's 'How to Seek Access to God,' have just been published by the Mass. S. S. Society.

*Saint Magazine.*—Saxton, Peirce & Co. have received Nos. 11 and 12, being the completion of the first volume, of this monthly.

## ECCLIASTICAL.

**ORDINATION.**—The Rev. GEORGE DENHAM was ordained on Wednesday, the 1st inst., as pastor over the Union Congregational Church in South Weymouth. The introductory prayer by Rev. Mr. Powers of South Abington; Sermon by Rev. Mr. Hall of Plymouth; Ordaining Prayer by Rev. Mr. Sheldon of Easton; Charge by Rev. Mr. Huntington of North Bridgewater; Right Hand of Fellowship by Rev. Dr. Hitchcock of Randolph; Concluding Prayer by the Rev. Mr. Allen of Quincy; Benediction by the Pastor.

On the same day the house of worship recently erected here, was dedicated to God by appropriate services—Sermon by the Rev. Mr. Rogers of Boston; Dedication Prayer by the Rev. Mr. Huntington of North Bridgewater—Comm.

**CHURCH ORGANIZED.**—On the 9th Nov. an Evangelical Congregational Church was organized at the Railway Village in Milton and Quincy, by an Ecclesiastical Council. On this occasion, the introductory prayer was offered by Rev. Dr. HITCHCOCK of Randolph. The sermon was from Rev. Dr. STORRS of Braintree. Rev. Dr. COLEMAN of Dorchester organized the church, and offered the Consecrating Prayer. Rev. Mr. COLEMAN of Milton gave the Right Hand of Fellowship. Rev. Mr. BUTLER of the Village Church in Dorchester offered the Concluding Prayer.

This addition to the sisterhood of churches is gratifying to the friends of good order and sound principles of religion. The sanctuary with which they are accommodated is a gem of architectural beauty. It is hoped that the church will be a brilliant gem in the Savanah's crown.—Comm.

**INSTALLATION.**—REV. WILLIAM RICHARDSON was installed on the 1st inst. as pastor of the Congregational Church and Society in Dorning, N. H. Sermon by Rev. Mr. Richards of Nashua.

**PASTORAL CALL.**—The Hartford Christian Society states that the South Congregational Church in Hartford have invited Rev. Mr. Towne, of this city, to become their Pastor.

[For the Boston Recorder.]

At a meeting of the Religious Charitable Society of Middlesex North and vicinity, held at Leominster, Nov. 18th, the following resolutions were unanimously adopted, and it was voted that they be printed in the Boston Recorder and the N. E. Patriot.

Resolved 1. That we continue to feel full confidence in the wisdom of the plan of the American Education Society, and in view of the changes that have recently been made in its operations by the light of past experience, we feel our bounden duty to sustain the Society by an increased amount of our annual contributions.

Resolved 2. That having confidence in the Mass. Sabbath School Society, and valuing highly its past publications, we approve of its present plan of enlarging its monthly periodical and issuing a weekly paper, and cheerfully recommend it to our churches, families and Sabbath Schools.

Resolved 3. That we also approve of the measures adopted by the Mass. Sabbath School Society for supplying destitute Sabbath Schools with Bibles; and we recommend it to our churches as a judicious and economical channel through which contributions in behalf of this object may flow.

## FOREIGN.

The Russians are building a superb fortress on the frontiers of Turkey and Asia. It is situated on a hill that rises in the midst of an extensive plain, at the distance of half a league from the river Aspathat. The barracks are sufficient to lodge an army of 50,000 men.

The Greco-Turkish war has taken a secret expedition has been fitted out at that port, and that several vessels have sailed under sealed orders, and are not to be opened until they have crossed the equator. It is said that the expedition is going in search of an island reported to have been discovered to the southeast of the Cape of Good Hope.

It is stated that the contract entered into with the Republic of New Granada for the construction of a ship canal across the Isthmus of Darien covers not the land on the line of the canal, and eighty thousand acres in the interior.

John Foster, Esq., whose able Essays and other literary productions are well known to the public, died at Shapton, Eng. 15th, in the 73rd year of his age.

Dr. W. C. Taylor, at the British Association, read a paper on the paper pulp of Ireland, developing a heart-rending mass of misery and mismanagement. It is supposed there are 240 workhouses in Ireland, and 471 in the workhouses of Ireland, at this time.

A recent destructive fire in London, a woman and her two children perished in the flames. Her body was found with the children clasped in her arms. Her husband, on discovering the calamity, became delirious.

Rev. Dr. Bonstedt, Bishop of Lichfield and Coventry, died recently near Bristol, Eng. The appointment of his successor will indicate, perhaps, the opinions of the government in regard to Puseyism.

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## DEATH OF COL. TRUMBULL.

The New York papers announce the death of this venerable patriot and artist, which occurred in this city on the 10th. His remains were taken to Connecticut, to be interred at New Haven, where the Trumbull gallery has been built and adorned by the original artist, and the artist's paintings, and beneath which he will be placed, by the side of Mrs. Trumbull, who died some years since. Col. Trumbull was aged eighty-seven years.

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